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The Non-Subscribing Presbyterian

No. 390. APRIL, 1939.

AT-ONE-MENT. ATONEMENT. **FORTH-GIVENESS.** FORGIVENESS. **HEALTH.** (OLD ENGLISH) SALVATION.

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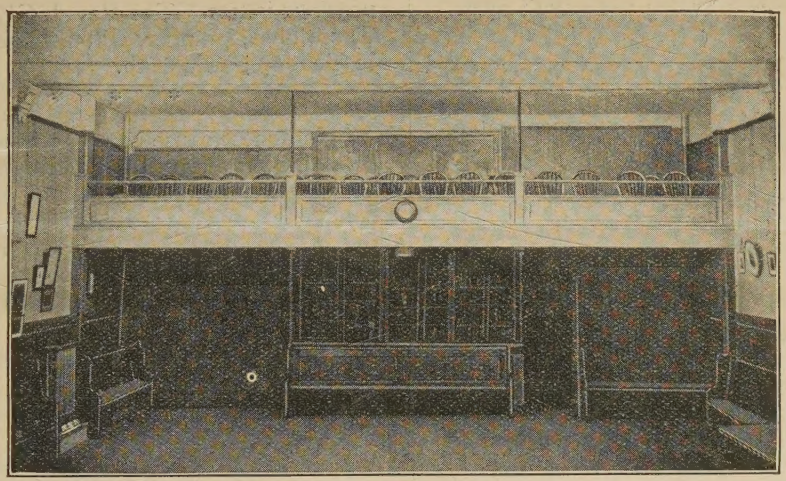

Photo—Ashleigh Studio.

NEW GALLERY IN YORK ST., N.S. PRESBYTERIAN CHURCH LECTURE HALL.

NOTES AND NEWS.

"Atonement" only appears once in A.V. of New Testament; in Revised Version, is translated "Reconciliation," and that is what the Old English word *At-one-ment* meant,—In Shakespeare's "Richard II"—"I would at-one them."—*Forth-giveness* is the old form of "Forgiveness," and in the Wycliffe Bible "Salvation" is always rendered *Health*. Align these Old English words like the lenses of a telescope, and to be "at-one" is to be in line with the "forth-giveness" and that means "health." The "forth-giveness," the "giving-forth" from God is constant, like light from the sun.

* * *

As will be seen our York Street friends are launching out on their greatest venture and attempting one of the greatest things done in many years in the Non-Subscribing Church. If it succeeds it will be a fitting conclusion to fifteen years of extraordinary work and we trust that it will be crowned with deserved success. We observe that the Chief Rabbi will speak at the Fellowship and hope that the attendance will be as good as it was for Professor Davey. Dr. Agnew is doing a fine thing in bringing the leaders of other Denominations to us and we hope he will be supported by all who can help amongst us.

* * *

A new and vigorous unsectarian group – in the sense of belonging to no particular religion or political or social sect – of scientifically trained men and women (not all engineers) was formed in response to an appeal by Sir Josiah Stamp, after the 1935 meeting of the

British Association, in his presidential address, in which he urged the need for an independent investigation into social and economic matters. It is known as "The Engineers' Study Group London," and has an "Ethical Section." "In the ethical section, the first research has been an enquiry into the contributions of as many political, religious, and social organizations as they could make contact with, to a wise and balanced economic society." Does God make experiments? At this time when so many profound changes are taking place in governments and religions of the nations, to find clear thinking and earnest people giving their concentrated attention to these matters is a hopeful sign, and enables us to realise that religion on its practical side is identical with every-day life.

* * *

The Ulster Unitarian Christian Association is independent of the General Synod, in the same way as the Y.M.C.A. is independent of the Churches which support it, that is to say independent of their jurisdiction. The U.U C.A. however is almost entirely supported by subscribers from our Church to its funds. The Annual Meeting will be held on Monday, April 3rd, in the Central Hall, Belfast. There is much confusion of thought abroad as to religion and theology, as well as indifference and lack of enthusiasm, and a well attended meeting would give great encouragement to its promoters. Atheism was never so blatant and energetic as it is to-day and more than ever the call goes forth for loyalty to God and His Christ. More than ever we need to proclaim "the glorious gospel of the Blessed God." I. TIM I. 11.

* * *

The Annual Sermons will be preached in The First House, on Sunday, 2nd April. Special Preacher, Rev. R. W. Wilde, M.A., B.Sc. Subjects: Morning—The Larger Affirmations. Evening—Development in Religion.

* * *

"When I look back on Jewish history, how many reflections crowd to the mind! When I look at Jewish literature I find in it some of the noblest passages ever written by human hands, and in the Psalms probably the sweetest expression of lyrical fervour that has ever been given to the world. We find in Hebrew literature the most sublime expressions o human emotion that have ever found utterance. A people one of whose members could writ poetry like that can never completely perish from the earth. Throughout the ages the Jews have accomplished noble tasks and they have emerged with their patriotism unscathed, and it is possible for them to make the Future of Israel even more glorious than her past." —*Lord Birkenhead.*

* * *

The General Assembly, London, meets at Essex Hall, from Tuesday, May 2nd to Friday, May 5th. Requests for hospitality must reach the Secretary, Rev. Mortimer Rowe, not later than April 12th.

* * *

Attention is called to the Syllabus of the Sunday School Committee, for the Essay Competition for 1939, announced in the two previous issues. The Rev. J. Glynne Davies, The Manse, Comber, will receive essays, up to Tuesday, May 16th.

* * *

"No honest cause can be advanced by the commission of crime and outrage. It is on the development of a spirit of mutual trust, confidence, and toleration that the strengthening of the bonds of fellowship among all classes of the community the future well-being of the State must depend."—*The Lord Chief Justice.*

* * *

PULPIT SUPPLY.—The Rev. W. Eakin, 103 Greenore Street, Belfast.

* * *

May, 1939, number published on April 22nd. Copy sent in before April 15th will be received by Rev. John Barron, Ballywalter, Co. Down.

SUBSIDY FUND.

Contributions should be addressed to Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

THE DIVINE WISDOM.

"For whatsoever is to be known of God is plain to men; God Himself has made it plain—for ever since the world was created, His invisible nature; His everlasting power and divine being, have been quite perceptible in what He has made."—Romans I, 19, 20.—(Moffatt's translation).

REPORTS.

Belfast, York Street.—An old friend has sent us a copy of names of subscribers to the building of our present Church in 1882. It includes William Dunville £200; William Gibson £100; Edward Benn £100; George Benn £50; James Andrews £30. The names of Spackman, Riddle, Bruce, Harland, and many others well known in local history appear against generous donations. Yet a letter signed "Joseph Chamberlain" hangs framed in our Hall in which he mentions his own subscription with regret that the Congregation should receive so little support in Belfast. To-day we count subscriptions in shillings when building costs so much that our whole Church was rebuilt for less than we have spent inside it in the past fifteen years. We cannot but wonder as we set out on our present effort to raise £1,000 whether the former days were easier than these. Apparently more than we require was given then by twenty people. However we have already set out on our task and though it has not yet officially commenced the first quarter of the total will we hope be raised before the summer. Since the expenses of our Church are now met entirely by our collections and stipend the proceeds of all our old activities and many new ones are being added to what we have already. Members are organising house parties, there have been whist drives and American teas. One thing which our people seem determined on is that there shall be no Bazaar and no individual appeals. There is a splendid spirit in our Church at present of optimism. The Fellowship has delighted us. Amongst recent speakers have been Prof. Davey, Mr. Thomas Henderson, M.P., Mr. James Bertram, the well-known author on Chinese affairs. We look forward to the visit of the Chief Rabbi on April 16th. Unfortunately our Sunday School has had to be sacrificed to some extent. An experiment has been tried with a Fellowship meeting on Wednesday. The Hall was filled for Mr. Christie's lecture on Nazi Germany. There is no doubt it could be filled every Wednesday night with as large an audience as on Sunday but this would mean that our Choir could not practice. While these conditions prevail two buildings lie idle beside us either of which would provide us not only with another Hall but with space that would accommodate all our organisations. We are anxiously watching what may befall them but fear that they will be beyond our reach. Though the property is idle now it is considered of great potential value as York Street increases in importance.

Dr. Agnew has been appointed a Life Governor of the Royal Victoria Hospital. He delivered the Anderson Lecture in Saintfield to an audience which included members of the Presbytery of Down. He has also lectured to the Young Ulster Society and goes to Coleraine on March 24th. Wherever he goes he makes new friends. We are glad to observe that the strain of the winter has affected his health less than usual and the flourishing position of the Church at present has contributed to this also. Our concern now is for the future and though our efforts are directed to firmly establishing our Church we hope that indirectly they will ease the burden on our workers who give almost their entire spare time to it. Many of them become tired. It is said that it is better for a Church to have no endowments so that the members may be encouraged to effort but too much may have to be called for in a Church that has none and we wonder how many even of the large orthodox Congregations could continue depending entirely on their people. We are a small congregation in comparison and have not only to maintain an expensive building but have had to clear its debt and rebuild it as well and now are attempting to provide for its future but we believe we shall succeed.

Mountpottinger.—The annual Sunday School party and prizegiving took place on Friday, February 17th. Tea was served to the scholars and a short period subsequently devoted to games; following these a short programme of recitations, etc., was provided by members of the Verse-speaking Class which has been successfully carried on this winter by Mr. A. Corbett. Book prizes for good attendances during 1938 were pre-

sented to the scholars by Mrs. A. Corbett who prefaced this pleasing task by a neat little speech. The remainder of the evening was given over to the Cinema Show presented by Mr. Fred Collins who has earned our gratitude by this annual visit, as it has come to be regarded. Parents of the scholars and other members of the congregation who were present appeared to enjoy the entertainment as much as the scholars and Mr. Collins was the recipient of a very hearty vote of thanks.—E.R.J.

Downpatrick.—A First Presbyterian Sunday-school party and members of the church choir, together with some of the mothers, spent a happy time in the Minor Hall, on Thursday evening, 2nd March. Rev. H. Hall presided. Tea was served; attendance prizes were presented to 20 scholars by Mrs. Hall; and games were conducted, chiefly by Miss Marie Henry, with the assistance of Miss N. McClurg, who played the piano-accordion.

The children at Hollymount, to the number of 24, had a party about 2 weeks back and were presented with books by Rev. H. Hall. Games were entered into with zest and all spent a happy evening. The assistance of Mrs. Hall and Miss Mary Nesbitt (who takes the organ at the summer monthly services and school), and Miss Meta Hutton, were appreciated. The monthly summer services were well attended at the Hollymount Orange Hall, kindly granted by the members.

N.S.P.—We are pleased to record that Downpatrick has now increased its yearly subscribers to 30.—(Ed.).

Women's League.—On February 9th, Mrs. Glynn Davies paid a visit to the Crumlin branch of the Women's League and gave demonstrations of various kinds of hand-work. It was a very enjoyable, instructive, and interesting afternoon, and much appreciated.

Ministers' Conference.—The 328th meeting was held at the Carlton Restaurant, Donegall Place, Belfast, on March 13th, 1939, the Rev. W. Eakin, minister-at-large, being the host. There was a good attendance. The Rev. John Barron gave an exposition on Hebrews V,—8:—"Though he was a son, he learned by all he suffered how to obey, and by being thus perfected he became the source of eternal salvation to all who obey him." Eternal salvation—eternal life—knowledge of God ("this is life eternal," etc).

About forty years ago, two books appeared, one really being the continuation of the other "Creed and Life," by Vicar of Yardley Wood, Birmingham, who was inhibited by his diocesan Bishop Gore, from preaching. An important section was headed by this text; which seems to be taken very little notice of. It describes a human being learning by experience, involving himself as others do, in a good deal of suffering, and learning by all that he suffered. He had **to learn.** Late Archdeacon Wilson of Manchester, in Cambridge Hulsean Lectures on "The Atonement," showed that old English word "At-one-ment," was equivalent to "Incarnation."

Incarnation means the act of taking a body, taking up an abode in a body. "Abode" and "body" have the same root meaning. Gospels of Mark and John begin at baptism. Section of early Church held that there the real story of Christ begins. When from his own experience Jesus could say "I and my Father are one," then the At-one-ment was perfected in him. Peak's commentary showed that "the surrender of his body" not a ritual sacrifice is of vital importance. This was the gift Jesus had to lay on the altar of service to his Father. A body which he had trained, disciplined, educated to be a perfect instrument for doing his Father's will. An animated discussion ensued, various ministers from points of view in which they had had their training, were able to make valuable contributions. A resolution to the Synod to take steps to provide a "rest-room" and "club," was agreed upon. The matter of next meeting as to hour and place was left open.

All Souls', Belfast—The Temperance Rally on February 10 was an outstanding success. We expected about sixty people, but ninety turned up. We would like to thank Mr. McCullough, who is a member of our Mountpottinger Church,

and the rest of the band, for so generously giving their services free.

The Badminton Club took part in two matches last month. The first match, which was an away match against Dunmurry, resulted in a win for Dunmurry, but the second, a home match against the Malone Club resulted in a win for us. The Badminton Club meets every Monday at 6-30 p.m.

The visit of the young people from the Mission on Wednesday, February 15, was a very enjoyable affair. The majority of the visitors were younger than we expected, but nevertheless the evening went very well indeed. The young people meet every Wednesday at 6 p.m. in the Crypt.

Belfast Unitarian Men's League.—The general meeting of the above was held in the Central Hall on the 14th instant at 8 p.m. The retiring President, Mr. John Wilkinson was accorded a hearty vote of thanks for his services, who introduced his successor, Dr. A. L. Agnew, B.A., D.D. The business part of the meeting, which was most enthusiastic, having been completed the Rev. R. W. Wilde, M.A., B.Sc., addressed the members in his customary inimitable and delightful manner, his subject being "Why do we laugh." The speaker explained in detail the theories and conclusions of eminent thinkers regarding the problem. He spoke of the moral value of laughter and gave a lucid account of the investigations carried out by different bodies in their efforts to ascertain its cause. The lecture was amusing, interesting and instructive, after which there was very considerable discussion. The next meeting will be held on April 4th, when the speaker will be W. Christie, Esq.

Ballyclare.—The annual meeting was held in this Church on the last Monday in February. The chairman (Rev. A. M. Bell, B.A.) referred to the various activities in the Church, and thanked the organist and choir and all those who had helped in the progress of the Church.

After the business meeting a fine musical programme, arranged by Mrs. Moore, A.L.C.M., was received with much appreciation. Each item was singularly well given and much credit is due to Mrs. Moore and those singers, dancers and pianoforte executants who gave us such a pleasant evening. Solos by Miss Maud Logan, Miss R. Barber, Miss Nancy Gilmer and Mr. John Millar were followed by dances from Miss Phyllis Maclean and Miss Rita Montgomery. A pianoforte duet by Miss Roberta and Master Gordon Moore, a vocal duet by Mr. John Harson and Mr. Tommy Peoples, and a duet by Mrs. Moore and Miss Molly Douther were all delightfully rendered. Mr. J. Harson, Mr. Hubert Scott and Mr. Tommy Peoples joined their tuneful voices in a trio. The Misses Lily and Roberta Moore were heard to advantage in a pianoforte duet. The programme was a very fine one—for once the weather was unkind to us and a mistake in the date of the meeting was responsible for some absentees.

Mountpottinger.—The annual meeting of the congregation was held in the Schoolroom on Thursday, March 16th, when Rev. F. Munford, B.A., presided over a representative gathering.

The Church Committee's Report submitted by Mr. H. B. McCullough, the Hon. Secretary, showed that the general activities of the Church had been well maintained during 1938. The Financial Statement presented by the Hon. Treasurer, Mr. E. R. Jackson had the defect of showing a small deficit on the year's working.

The Church Committee and officers were re-elected, as also the hon. auditors (Messrs. H. Thomas and J. Orr) and the Magazine secretary (Miss D. Russell).

Mr. L. Watters was unanimously requested to continue his position as Sunday School treasurer, whilst Mr. W. W. Wilson was retained as choir treasurer.

The Chairman announced during the evening that in connection with the proposed improvement of the Church Heating arrangements a most generous cheque had been received from Mrs. McGuire and Mrs. Hadow, of Bangor, whose family connections with the congregation dated back to the time when this was formed.

After the business had concluded

light refreshments were served and a short musical programme with Community Singing followed.—E.R.J.

Domestic Mission—The annual meeting of the subscribers was held in the Central Hall on March 6th, 1939. Mr. F. Robinson of Holywood took the chair. The statement of accounts was satisfactory. Mrs. Leith presented the report of the Ladies' Committee showing much good work done. Rev. W. O. Rowland gave an encouraging report of the activities and attendances at the Mission. Rev. Reginald Wilde, M.A., B.Sc., gave a short account of the history of the Domestic Mission Movement and made an earnest appeal for even greater support of our own Mission in future. Circumstances had changed since the Mission was founded and much for the better but there was still the greatest need for the kind of work they were doing. Dr. Agnew moved a vote of thanks to Mr. Wilde for his sermons in the First Church and All Souls on the previous day. Mrs. F. W. Newman and Mr. McKenzie were warmly thanked for their services as hon. secretary and hon. treasurer. The attendance was good though the business was largely of a formal nature and it was generally felt that the work in Stanhope Street deserved the support of all who could give it. Tea was provided by kindness of the Ladies' Committee.—Florence Newman, Hon Sec.

First Church, Belfast.—The Women's League has had a very active month. On February 27th the Annual Party too place, when guests were present from nearby branches, and when the evening was spent in games, competitions, and dancing. Miss Armstrong kindly acted as hostess. On March 1st the branch was favoured with a lecture by Mrs. Gardiner, President of the Ulster District League, who spoke on "The Growth of Belfast"—an address which proved deeply interesting. On March 15th the branch paid a visit to Holywood, where they were kindly entertained to tea. During the afternoon a visit was made to Miss Praeger's studio, where the fine work of this gifted artist was much admired. The company returned in the evening to the Central Hall, where a lecture was delivered by Miss McAlister on "Constructive Thinking," which was much enjoyed and which evoked a number of questions. The League feels gratefully indebted to the various friends whose kindness has made these activities so enjoyable.

The Central Hall presented a very festive appearance on February 20th, on the occasion of a dance organised by the Junior Branch of the Women's League. The event proved successful, both socially and financially. Novelty dances were a special feature. Special mention should be made of the Entertainments Committee (comprising the Misses Norah Montgomery, Margaret Creighton, Emily Mackenzie, Molly Elston, and Molly Irvine), who had spared no effort to make the evening enjoyable for their guests. From the proceeds of this event the Junior League has replenished the Central Hall with much-needed tea-table appointments.

On St. Patrick's Night also (March 17th) a dance was arranged—on this occasion by the Sunday Afternoon Discussion Circle. Considering the large number of functions in the town on this evening, the attendance at the Hall was very gratifying, and all spent a happy time. Mr. Tom Moore acted as M.C., while the Misses Wood and Laird very kindly supervised the preparation of the refreshments.

March 9th and 10th saw the production by the Rosemary Dramatic Society of the three-act comedy, "Till Further Orders." This was very creditably presented, and congratulations are due both to the cast and to the producer, Mr. Andrew McNeill. The stage lighting and effects were not the least noteworthy feature of the production. The Hall was filled for both occasions—on the second evening to overflowing!

The Sunday Afternoon Discussion Circle debated on March 5th, the motion —"That as a Nation we are too fond of Sport and Games"—this being carried by a majority. On March 19th the Rev. R. W. Wilde, M.A., B.Sc., spoke on "Intelligence: Its Nature, Its Measurement, and Its Future."

"Let the current of spiritual forces pour through you, so that you have a feeling of friendliness for all. Appreciation is more helpful than criticism."

LETTERS TO THE EDITOR.

To the Editor of the N.S.P. Magazine.

Sir,—During the past few months over £80 have been sent to me to help us in our present situation in York Street. Quite a number of generous subscriptions have been anonymous and may possibly have come from outside our Denomination, but I do hope that the donors of most will see this expression of thanks. The value of the gifts far exceeds the amount of money. It has put heart into our congregation as they face a very great task. They have set out to raise £1,000 during the next two years. It would be an undertaking for any of our congregations but for one which has to raise some £600 a year as well it will need all the enthusiasm we can arouse.

Other Denominations which have less need of new Churches than we have are spending thousands of pounds to establish them or even on the chance of establishing them. Here almost a new Church has been built for us in the heart of Belfast. A fine and growing and improving congregation becames more and more attached to it. Last year in stipend and collections alone they contributed over £500 to its upkeep. Yet the conditions under which it continues are almost tragic. We have to work and spend hundreds of pounds on our building. The total in the past fifteen years is over £1,500. Yet we know that unless something is done it cannot continue. No minister is likely to accept a Church which can offer no salary except a portion of what may be raised by the congregation he can hold. More than half the present congregation adhering loyally to the Church would still make it one of our best congregations. As time goes on the number increases but it would be impossible for them to offer even a nominal salary. To give an average salary to a minister in York Street requires that the Church must not only be kept full but packed full, and moreover that it must work seven days a week. A vacancy would mean a rapidly growing debt and the Presbytery would be well advised to sell the Church immediately to some other Denomination while it could best benefit. What would be thought of a Denomination which would allow a fine congregation in a splendid Church to be lost when others are trying to establish new ones I do not know. We are the last Denomination in which it should be allowed. I once thought that Non-Subscribers would be so delighted at any progress anywhere that they would rise enthusiastically to support it. Some attempt would no doubt be made to save the situation but it would be too late.

There is not only the future to think of. The conditions we work under at present are intolerable. Scores of people have often to be turned away from our Church and Hall, with the money they would provide by their presence. Plays have to be repeated a dozen times. Every organisation which does not pay has to be ruthlessly scrapped in favour of one that does. Our Fellowship is a fine thing filling our Hall on Sunday afternoons and attracting the best speakers in Belfast but it has meant almost the end of our Sunday School. Our Boy's Brigade had to cease because the Hall was required on Friday night. We are accused of putting money first, by those who do not tell us how to exist otherwise. All the time idle property lies beside us.

It is under these circumstances that we have decided to make a great effort to secure the future. It will mean a sacrifice for days which most of us will not see. The only advantage to the present generation will be a little less strain and the knowledge that what we have done and yet intend to do in our Church, will not be for the benefit of some Denomination with views very different from our own. We think that an appeal, not for an effort to start a Church which might fail, but to secure one which is a hive of life and activity might well be made to the Denomination both here and elsewhere. We hesitate to make it because we know that all our Churches have their own problems and indeed at the present moment may be less flourishing than we are ourselves. But the poorest of them have at least security. We work from day to day. Meanwhile we thank those who have been more than generous already and will be glad to accept any help however little from individuals not

least because it encourages our own people. Already we have £200 in hand though our scheme has not yet been launched so that we have every hope that the almost impossible will succeed. What may be raised will be added to £500 already set aside for this purpose in the midst of all our difficulties and every year we shall be able to add to the sum. If we succeed in this effort which we think the best way to mark our centenary in 1940, York Street will be a firmly established congregation, perhaps the largest we have, in a fine Meeting House in the heart of Belfast. Fifteen years ago it was described as the despair of the Denomination. Many wished to close it. I do not write this letter as Minister of York Street. Its chief concern is with days when I shall not be. I write simply as one whose greatest interest is the future of the Non-Subscribing Church and though I ask you to give me much space for it, it is surely justified when the future of a Church and congregation is at stake.

Yours truly,

A. L. AGNEW.

Unitarian College, Manchester.—This College which is very closely linked to our congregations in Ireland, has issued its report for 1938. "The Visitors, in their report, state that the standard of attainment reached by the students was high, and gave evidence of regular and continuous work. . . . The members of the staff are to be congratulated on a successful year of work. There was a good spirit, and an emphasis upon the central things in the religious life." Extensive improvements have been carried out and additions made to the College premises. The President, Mr. Ronald P. Joens, M.A., F.R.I.B.A., has readily and freely given expert advice with reference to the main College building and the Entrance Lodge and other important items. The work of the College is carried out in co-operation with Manchester University and very high attainments have been reached by some of the students. The Rev. J. H. Ewbank, B.A., B.D., is one of the Hon. Secretaries.

COMBER UNITARIAN CHURCH.

Sunday School Prize Giving.

The annual winter treat and prize giving was held in the schoolroom on Friday, 17th February. The scholars were entertained to an excellent tea, the teachers presiding at the tables. An audience which packed the building was present to enjoy the concert that followed.

The minister, the Rev. J. Glynne Davies, occupied the chair, and extended a cordial welcome to all present. He voiced his gratitude to the parents of the scholars for their support and encouragement in sending their children so regularly and punctually to the Sunday School. The average attendance was high, and this was largely due to the assistance given by the parents. He also thanked the Superintendent, Mr .William Galbraith, and all the teachers for their loyal and efficient labours. They were a happy, harmonious family in the Sunday School and all experienced a joy in their work among the children and young people. A larger number than usual had qualified for prizes, and these were graciously distributed by Mrs. H. Ferguson, a representative of a family that has been loyally connected with our congregation since its foundation. The Chairman conveyed the warm thanks of the teachers and scholars to Mrs. Ferguson for her presence among them and for presenting the prizes.

The programme, which was given entirely by the scholars, consisted of the following items:—Recitations by Miss Eva Dempster, Miss Gwen Petts, Miss Jean M'Roberts, Miss May Murphy, Miss L. Casey, and Miss Sadie Murphy. A dialogue was given by the Misses Mary M'Cune and Lily Casey. Miss McCune also gave a pianoforte solo which was very pleasingly rendered. The following contributed songs:—Master David M'Roberts, Miss Evelyn M'Roberts, Miss Norma Wilson, Miss Deane Petts, Miss Alice Dempster and Miss L. Maxwell.

The Junior Scholars presented a fairy play entitled "Little Break My Toys." It was a joy to watch these little ones playing their part so effectively. Each one knew his and her part so thorough-

ly that no prompting was needed. They all showed wonderful talent and seemed to enjoy the experience.

The Elder Scholars presented two plays during the evening:—"Irish Servants" and "Uncle Joseph." They also had their parts thoroughly memorised and their acting throughout was of a very high standard. They deserve the utmost credit for devoting their time to rehearsals and for the enthusiasm they put into the work. They had their reward in the excellent reception accorded them on Friday night.

The Chairman thanked them all, from the youngest to the oldest, for the splendid entertainment they had provided. Miss Todd played the accompaniments to the fairy play, and Mrs. H. Smiley gave selections of music on the piano during the intervals. Miss Todd, Miss Ferguson and Mrs. Watson deserve the highest praise for their painstaking and efficient work in training the scholars in all the items given at the entertainment.

The proceedings terminated with the singing of the National Anthem.

By special request the above entertainment was repeated on Thursday, 16th March, before a large audience. The various items were thoroughly enjoyed. In addition to the artistes named above, we had the valuable assistance of Mrs. Murphy, Mr. Harry M'Cormick, and dances were given by Misses S. Stewart and J. Davidson.

On March 2nd, a Guest Tea was held in the schoolroom in aid of the choir entainment fund. The following ladies presided at the tables and provided the good things which were enjoyed by the guests—Mrs. Cecil Andrews, Mrs. J. L. D. Andrews, Mrs. Hugh Ferguson, Mrs. Robert Ferguson, Mrs. Ferguson, Ballyrainey; Mrs. Davies, the choir, assisted by Mrs. H. Adams and Mrs. Burgess.

At the entertainment which followed the artistes were:—Mrs. Murphy, soprano; Mr. Dan M'Bride, baritone; Mrs. Hutchinson, elocutionist. Tap-dancing was given by the Misses S. Stewart and J. Davidson. Song and dance by Miss Aiken, and a pianoforte solo by Master Aiken. The choir rendered glees, and a sketch, entitled "Uncle Joseph," was given by the young people. Mrs. Smiley played the accompaniments during the evening.

A cordial vote of thanks to all who had assisted in a very successful and enjoyable evening, was proposed by the chairman, Rev. J. G. Davies, and was seconded in a very happy speech by the Right Hon. The Lord Chief Justice. The singing of the National Anthem brought the proceedings to a close.

Response to Sustentation Fund Appeal.

York St. N.S. Church ...	£5	0	0
Rev. John Barron ...	1	0	0
Anon ...	1	0	5

The prompt response from York St. congregation is very gratifying. I hope that now the appeal has got a start, others will join and keep it moving towards it goal.

Please send all contributions direct to the Treasurer, Mr. Wm. Galbraith, Brownlow St., Comber, and oblige,

H. J. F. ORR, Convener.

— The Unitarian and — Free-Christian Men's League.

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BELFAST CHAPTER

meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p.m., Third Thursday of the month, October to May, inclusive.

OBJECTS (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

The Committee invite those who are not all ready members to join. The minimum subscription is 2/6, and further particulars may be obtained from—

MRS. V. COLVIN

35 Rosemary St., Belfast, Hon. Sec.

MR. J. EDMONDSON, Jr., Asst. Hon. Sec.

19 Lime Street, Belfast

A new announcement in the papers has appeared "absolutely proved from Daniel, that the end of this world takes place in September, 1940."

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

A NEW CATECHISM.

A New Catechism. "The Child's Guide to the Christian Life," is in the hands of the printers and will be available to all during the month.

The aim of the compilers has been to present to our young people by the useful method of question and answer an introduction to the religion of Jesus. Almost without exception the 'doctrines that divide' have been avoided in this Catechism. To some this may be considered a fault, to others a merit. Many will agree that it is hardly fair to the children to introduce them at the outset of their lives to the subjects we grown ups do not agree upon. Indeed we grown ups get heated and divided over matters that may have little reference to the Christian life. But a young person who has learned from this Catechism will be the better equipped mentally and morally to consider these contested doctrines when meeting them later.

There is one innovation to note. There are about half-a-dozen questions and answers concerning the Kingdom of God. Perusing many Catechisms of the various Christian denominations the Kingdom of God seems to have been overlooked. There is no question on the Kingdom in the Old Catechism of the U.U.C.A. Yet, Jesus Himself was most deeply concerned about it. Some may consider that in correcting this omission the New Catechism over emphasises the social aspect of the Kingdom. But our Lord in His model prayer deems it worthy of first place among the petitions—"Thy Kingdom come, Thy will be done, on earth—" And we recall from Mark I, 14—"Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God." This Catechism, naturally enough from the foregoing, includes Our Lord's Parables to which He likened the Kingdom. Children do love stories, and here is a portion that should appeal to the youngest of them, and interest them: No small merit in itself.

Morning and Evening Prayers are included, as well as three well-known Hymns.

There is an introductory question and answer appealing to the child's own intimate, natural knowledge of the good life by way of conscience, or the Voice of God.

Biblical references are given for most of the answers, with one text in each quoted in full.

The compilers hope, and feel very confident, that this Catechism will appeal to a larger number of our Churches, filling 'a long felt want.' They would like to see it adopted by all our Churches, and a copy found in all our homes.

Perhaps some day, we may have a Teacher's Guide to the Catechism, containing extra hints and material by way of illustration. It is certain that not a few of the q. and a. require a teacher's enlargement.

May this 'Child's Guide to the Christian Life' become a cherished possession among us, and the U.U.C.A. congratulated upon its labours.—P.G.

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THE SECOND CHANCE.

Gallows Hill (now called Prospect Hill) is one from which marvellous views of mountain and dale, shining sea and golden strand are seen. Because it in its turn was visible for miles around it was in the 18th century the place of public execution. One had just taken place and the crowd was dispersing; mounted troops rode away, women went off discussing what had happened.

Bishop Brockley sitting motionless on his white mare, Molly Mettlesome, returned the salute of the gaol chaplain, Rev. A. McSloper, who drove past him in his lumbering official coach. He was alone, the usual accompanying groom he had left behind. The Bishop beckoned to the executioner. That worthy removed his three-cornered hat and came over, leering in a way he considered ingratiating.

"All correct an' in good order wasn't it, me lud?" he grinned. "He went orf like a little bird passing on. It done me proud to see me own bishop watching me operate wif a smile of approval on 'is right reverend dial. It did that."

"You are very expert and you were very quick, Mr. Fogarty. Here is my honorarium," the Bishop replied, and coin changed hands with a cheerful chink. The executioner pulled his forelock, "Quite correct, my lud many thanks."

He turned to two boys who were filling in a shallow grave. "Ye have all the clothes taken orf 'im?" he asked. "Yes, par," the elder boy replied, "quite good they is." "Come over 'ere an' meet 'is lor'ship," Mr. Fogarty said. " 'ere are two of me childer." This is Timmy what 'elped me to tie up the dear departed, 'an Jimmy what peeled the duds orf 'im after 'e 'ad no further use for the likes."

Bishop Brockley, not without a shudder which he concealed, gave his ring to be saluted by the two lads. "Yours is a grim occupation, my boys," he said, "be merciful and have pity for those you help your father to deal with."

The two boys, about 14 and 16 years of age, murmured something which was intended to convey that they assented. Then all got into a high-wheeled gig and saluting the Bishop drove away towards Dublin.

Dr. Brockley waited till they turned the corner of the road. Then, throwing the mare's reins over his arm, he walked briskly up the hill towards a Druid cromlech. He stopped, made a sign with his hand and whispered a word. Then he called "You are hiding behind the cromlech. There is no need to do that now, we are alone. Come out, Donagh Lyndon."

Had the Magician-Bishop not been beyond fear, he might well have shrunk from the answer to his command, for from behind the cromlech came a most extraordinary figure. It was a young and good looking man. He wore a torn half shirt and a pair of black stockings —the only thing left on the body Mr. Fogarty's hopeful sons had recently interred. His face was ghastly white, and a purple bruise extended round his neck.

"You don't think anyone will come back, my lord?" he asked apprehensively. "You are quite safe. No one can harm you more, my poor fellow," the Bishop re-assured him.

"O, the state th've left me in!" the youth cried, "naked, one might say. My neck all bruised. You might lend me your riding cloak, this shirt doesn't keep off the wind. I don't know how I got away. The last thing I remember was standing under the gallows. Then I came to as those blasted brats were stripping me. O course I lay still. Then I found I was free. I ran quick as the wind here and hid. You saw me making off I suppose?"

"I did," the Bishop assented. "So you want to use my cloak, Donagh? Well, here it is; catch," and he threw it to the youth who tried in vain to grab it. It fell clean through him.

"You are a wizard, my lord, that we all know. You must have enchanted this cloak. O' say you did!" the young man cried in a husky and shaking voice.

"No, Donagh," the Bishop said sadly, "it is you. You are alive, never more so, but you have lost your body; and as its neck is broken I cannot help you into it again. You would rob stage coaches. You got caught. You have been well and duly hung. And that it that."

Tears of helpless despair ran down the boy's cheeks. "O what will happen to me? Am I a lost soul? Mr. McSloper will tell you I repented. O, do help me, lord Bishop," he sobbed.

"Don't take on so. Lost? nonsense! I will think out something. I bribed Mr. Fogarty to give you an easy exit. You see I always remember a little boy called Donagh who came to my Bible class at Cloyne, a nice affectionate little lad he was. And when he became Galloping Lyndon I tried to win him back to be what his childhood promised, but you wouldn't heed me Donagh, would you? And so you came to the end I foretold. Well, we will do what we can."

The Bishop pointed at the dead lad. "Udan Adan," he said. In a moment the boy stood dressed in his former clothes, the purple bruise faded from his neck, the warm colour of life returned to his cheeks, and an exact replica of the Bishop's riding cloak (which lay at his feet) hung about his shoulders. "That's better," Bishop Brockley said, "You are clothed and feel more cheerful, so we can face the position that you are earth-bound. How old are you?"

"I'd have been nineteen next month if I'd lived till then," Donagh replied.

"You'd have lived, in all probability, to your allotted span if you hadn't been cut short by Mr. Fogarty. So you are here for perhaps fifty-one years. Well, that's quite a long time. Come back to the Palace with me Donagh. No, no! don't try to walk, rise up into the air a few feet. Use your will power, my boy, glide. That's the way to do it."

The Bishop had finished breakfast and had gone into his library. Sitting facing him beside a blazing turf fire was Donagh. So natural did he look that despite the fact that his dress though good was a little rakish for a Bishop's visitor, no one would have suspected what had happened a couple of hours ago.

"You've got over your first feeling of strangeness haven't you, Donagh?" the Bishop remarked, "It's better to be without a body, isn't it?"

"Much, my lord," Donagh agreed, "since you explained to me that by using my imagination, as one does in a dream, I could breakfast with you I've felt ever so much better. First I smelt the coffee, etc., then I imagined I was enjoying them, then I was enjoying them."

"You were a brainy little fellow, and you are quick to take a hint still. But I don't fancy you as a familiar spirit; you must get back into life." "How can I do that, my lord?"

"Well, spring is coming on, and boys will be bathing in the river. I will try to get you a nice fresh young body. About a dozen boys are drowned every summer in the Liffy. Amongst them I should be able to suit you."

Dr. O'Reilly was leaving the Palace. "It's quite hopeless, my lord," he said. "Young Sharley O'Malley is beyond human aid. Between ourselves he's no great loss. A bigger young divil——" The Bishop slipped a couple of guineas into the doctor's ready palm. "Well, thank you doctor for trying so hard," he answered.

A minute later he and Donagh Lyndon stood beside the inanimate form of a school boy of fifteen. "There is still somatic life in this, Donagh; but its original owner is quite gone away and has lost all claim to it, so get in and be quick about it."

Two figures lay one above the other, the upper one melted into the one beneath till nothing remained but the original shell of Sharley O'Malley. But it was no longer empty, it breathed peaceably, it was re-occupied and asleep.

"Yes," the butler at the Palace said, "Our Master, the lord Bishop, is better than a dozen doctors. That there Sharley O'Malley was, to look at, just as dead as Julius Caesar. 'He's passed out' Dr. O'Reilly says, 'Just leave him wrapped up warm, 'his lordship says, 'an he'll come to' and he done it, and he's a changed boy I tell ye. Good as gold, no mitching from school, no orchards robbed, no nothing wrong done now. Why, do ye know that there young varmint before he was drowned actually took a shot with a catapult at the Lord Bishop's own tabby, Minnie-the-mowser, and only just missed her.' "

An extraordinary friendship did grow up between Bishop Brockley and Sharley considering their positions and ages. And Sharley was a model boy (he was

an only child) and his parents were made happy and not miserable. He grew to be the Revd. S. O'Malley, the kindest and most successful Prison Chaplain ever known. Dr. Brockley sometimes said to him "Remember," He did.

Old Town, Dublin. F. H. Adhouse.

The author has given me permission to add that 'the facts are true and as stated. As to names, etc., they are accurate. Francis Fogarty, the hangman, was a well-known and popular official whose son Timmy succeeded to his skill and office. As to the supernatural I give you the popular story unaltered.'

Dr. Brockley will be easily identified with the famous philosopher and Bishop. This was the only execution he was known to attend. Fuller information, documenting the above, has been supplied; but for obvious reasons is held in reserve.—(Ed.).

REVIEW.

"Band of Hope Chronicle" (Monthly), 1/6 per annum, "Hope House," Wood Street, Westminster, S.W.1.

The December number of this attractive magazine, which represents the most powerful and influential Temperance movement for young people has come to hand, and the leading feature of it is a picture of the new National Headquarters, named "Hope House," in Wood Street, Westminster, S.W.1. The building is about the size of the Presbyterian Hostel in Belfast, and has cost £30,000. It is close to the Victoria Tower Gardens hard by the House of Lords. It was opened by Mr. Angus Watson, M.P., with the gold key, with which he had been presented; with the words: "In the name of the Father, the Son and the Holy Ghost, I declare this building open to the glory of His holy name and the forwarding of His kingdom. We pray His blessing will rest upon it." Representatives of various leading Temperance institutions were present. The Bishop of Worcester offered a dedicatory prayer.

Sir Harold Mackintosh, Bart. said:—"I got all my training for public speaking in the Band of Hope and Sunday School, and I have no doubt whatever that the Band of Hope or Sunday School has been the training ground of vast numbers of men and women who have played a great part as citizens in the world to-day."

Mr. Angus Watson in his address said:—"Ten years ago the Director of the Brewers' Association set out with the avowed object of creating a million new drinkers from the younger generation. To put it in his own words, young men and women who have never before known the taste of drink are to be educated by propaganda to become customers of the trade." In the Press and on the hoardings that propaganda has been carried out. Viscountess Snowden hoped that the Sunday School and Band of Hope movements would go on to the establishment of a better, a saner and a freer world.

INSTRUCTIONS FOR HITLER YOUTH

"These instructions for Hitler youth used by the Reich Government, were brought back from Germany recently by Dr. Conrad Hoffmann, Jr., Assistant Secretary of the Board of National Missions of the Presbyterian Church in the U.S.A. Dr. Hoffmann was in Germany for four months during the past summer and made a careful, first-hand study of Nazi attitudes towards both Jews and Christians." We quote from "The Churchman" some of the Nazi instructions against Christianity:—

"Christianity is a religion for slaves and fools: e.g. (1) 'The last shall be first, the first shall be last' (2) 'Blessed are the poor in spirit.' "

"Christianity believes in the equality of Negroes and Germans."

"The church is international."

"The New Testament is a Jewish 'Wangle' of four evangelists, for they took the whole idea from the Indian belief of Jischnu Christo."

"Before Christianity Germanic culture was a very high order. This culture was destroyed by Christianity. (This is revealed by the memorials, clothes and art). While the Romans were still

using hoes the Germans had already ploughs."

"During the Crusades German blood was needlessly spilt; this was one of the greatest follies of the Papacy."

"Christianity had always been foreign and inimical to the German people."

"The Bible is the continuation of the Talmud, and is quite Jewish in construction, especially the Old Testament."

"Christian culture does not exist."

"Christianity is always unwanted and yet forces itself everywhere."

"Bad things pass; good things remain; therefore the Catholic Church must decline or fall."

"Christianity is a substitute for Judaism and is created by the Jews—its centre is Rome."

"There are contradictions in the gospels concerning the ancestry of Christ."

"Proof that Christ was no God: 'Woman, what have I to do with thee?' " (God he claims to be God).

"How did Christ die (whimpering on a cross); How did Planetta die (Heil Hitler, and long live Germany)."

"The fourth commandment is just pure Jewish commercialism (I give and therefore I receive)."

"The Ten Commandments are the exposure of the lowest instincts of mankind."

"World Messiahs can only be accepted by bad people—good ones need no redeemer."

"Nero was quite right in persecuting Christians (he wanted to exterminate Jewish ideas (i.e. Christianity)."

"Adoration of saints is foolish. Saints have never rendered any service. When some man lived amongst pigs in the filthiest conditions he was considered to be a saint."

"Galileo had to disown his discovery because it was written in the Bible that the sun goes round the earth."

"Christianity has always hampered scientific discovery as one can observe in medicine."

"The Power of the Church and yet her incapacity to make peace during the Great War: the reason was that it wished to destroy the Germans."

"Now people are on longer building churches: no one can be found to build them—this reveals the decline of Christianity. Now stadiums are built instead."

"The new eternal centre is Nuremburg. Rome is declining."

SYLLABUS.

"1. The human races show such great variation that the difference between the lowest and highest race of human beings is greater than between the highest races of human beings and the highest races of animals.

"2. One has to propagate the race by every means and safeguard the purity of the blood, and all that assists in doing this is honourable and allowable.

"3. From the blood and the law of race come all intellectual and moral qualities of human beings.

"4. The most important aim of education is to foster the characteristics of the race and to urge the people to an immense love of their own race as their highest ideal.

"5. The law of the race is above religion and religion must subscribe to this law of race.

"6. The law of every just order is race consciousness.

"7. Every person owes his existence to the State. All rights given to a human being are only given him as favour of the State."

There are, of course, hundreds of thousands of Christians in Germany. The "instructions" quoted are typical of those who persecute the German pastors and members of the Confessional Church. —"Public Opinion," Jan. 13, 1939.

From "Northern Whig," June, 1829.

MASONRY.

The Masters, Wardens and Brethren of Lodges Nos. 24, 98, 112, 121, 154, 178, 186, 188, 191, 214, 247, 403, 418, 565, 602, 606, 629, 652, 659, 682, 683, 783, 811, 978, return their sincere thanks to the Rev. H. Montgomery for his very impressive sermon (from 1st John, 3rd chap. v. 23) preached to them at Dunmurry on 24th inst., being the anniversary of St. John.

JOHN MACARTNEY, Sec.
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Dunmurry, June 27, 1829.

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